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EFFECTUAL RELIEF OF THE DISTRESS OF THE JEWS IN PALESTINE.

IN our last number, we took occasion to express our delight at the union between Christians and Jews in lending succour to the famishing Israelites in the Holy Land, at the same time calling upon our brethren in faith, whose names have not appeared in the first subscription list, to come forward with their mites—shillings or pounds—for to use the hackneyed phrase, but one highly applicable in this instance, "the smallest donation will be acceptable." There are yet many affluent members of our community who can afford to give pounds, and there are many who can give shillings to this laudable object, without being compelled to curtail their benevolence at home, where "charity begins," it is true, but where it need not end. We yet miss the names of our reverend gentlemen, who, if not able to contribute much, might evince their sympathy with their learned and pious brethren in Palestine, who have not the good fortune, like them, to enjoy a respectable income, by giving a trifle. They need not be ashamed of their inability to contribute largely, but call to mind the Rabbinical axiom, אחד המרבה ואחד הממעיט ובלבד שיכון לבו לשמים "Whether one gives much, or whether one gives little, let only his heart be devoted to heaven."

It is only those who cannot give at all whose "will will be taken for the deed." Even among the humbler classes a penny subscription might amount to some pounds. We yet miss, in the list published, the names of the wealthy members of the Margaret-street congregation, who generally join their orthodox brethren in every benevolent object, and who, we trust, will not remain behind this time. If Christians merge their religious differences in a calamity affecting non-Israelites, surely members of the Jewish creed, whose religious differences with their brethren are by far less in doctrine and in the ceremonial, will not "hide themselves from their own flesh." The members of the reform synagogue express in their religious devotions the same yearning for the land of their fathers, the same attachment for the country of our ancient glory, as the adherents to the orthodox synagogues. For to the credit of the reform synagogue be it mentioned, that in their ritual they have not omitted one single prayer connected with the restoration of Palestine. They are animated by the same emotions of patriotism, the same feelings of compassion for the sufferer, wherever he may languish, and of whatever creed he may be; and will they shrink from joining the Jewish and Christian philanthropists in responding to the appeal on behalf of a starving population of Jews, or of any human beings? It cannot be; they will not forfeit their claim to the Jewish characteristic ישראל בני רחמנים הם "Israel are children of mercy." They will also remember that, in granting *temporary* relief to the Jews in Jerusalem, we afford them spiritual aid; because we thereby remove the evil which has led many a Jew into temptation, and, alas! such a temptation as he had not strength to resist—want of bread. Hunger with its concomitant calamities has estranged many a soul from the house of Jacob. Starvation has driven many a resident of Jerusalem into despair, and induced him to forsake the religion of his ancestors, the faith of his conviction, for a morsel of bread to still his hunger. Apostasy is unjustifiable in any case; but even morality and piety must pause before they condemn the hungry man, as the royal preacher himself admits; "men do not despise a thief if he satisfy his soul when he is hungry." Let us hope, therefore, that Jews of all shades of Judaism will unite in the goodly work, and in the performance of the prophet's injunction: "Deal thy bread to the hungry." We remember reading a letter from Jerusalem last year, where a Prince of the Royal House of Prussia, who had witnessed the misery of the Jews in the town, visited the synagogue, and reading in a prayer-book with a German translation the fervent longing for the rebuilding and restoration of Jerusalem, asked the Jewish Rabbi if the Jews of other countries recited the same prayers? On being answered in the affirmative, the Prince exclaimed, "Well, then, they cannot mean what they pray; for surely, if they love Jerusalem, they possess wealth enough not to allow you to remain in this wretched condition." His Royal Highness left a donation, and told the Consul that he would, on his return to Europe, mention it to the Jews.

From the amount of the subscriptions collected £2000 have been remitted to the four holy cities to relieve them momentarily. No rational being can object to this. We may speak about agricultural colonies and industrial schools, we may devise plans for permanent amelioration, but we cannot let the people starve; we cannot keep the famishing multitude waiting till the plans requiring gigantic efforts be matured and carried out. Hunger must be stilled first. But having done this, which we trust a sum of 240,000 piastres (£2000) will have accomplished for three months at least, having provided for their immediate necessities, we must begin to listen to the questions put by philanthropists, who are solicitous for the permanent relief of distress: "What will be the end of it? What will be done after the £2000 are spent in temporary grants? What is the use of our maintaining a colony of paupers? Shall the flocks and the herds be slain for them to suffice them? Or shall all the fish of the sea be gathered together for them to suffice them?" Such rational questions are entitled to a sober reply from the promoters of the Palestine Relief Fund. In the absence of official information, we can only refer to the Chief Rabbi's pastoral letter, who distinctly urges the necessity of training the residents of Palestine to agricultural pursuits; and the Reverend Doctor may rely upon the co-operation of the public in any plan that may be proposed for providing LABOR, and to prevent the Palestinians from sinking to the degraded state of confirmed paupers. We insert elsewhere an excellent letter by "a Bristol Jew," who properly remarks, "the conviction is general, that after having executed our first duty, that of relieving their immediate necessities, the period has arrived that the Palestine Jews must be enabled to *support themselves*, and be no longer dependent on the casual relief from Europe for their daily bread." The means of carrrying out the plan to cultivate the land of Palestine have been ably developed in an advertisement which has for some time appeared in the Jewish press. The proposer of this scheme is not actuated by ambitious motives; he asks not the public to entrust him with the management, but he will rejoice to see the scheme set on foot by any Jewish society, in which disinterested Christians, who have no proselyting motives, will gladly join. The religious scruples as to tilling the land of Palestine have been set aside by the authority of the Chief Rabbi. Nothing remains now to be done than to seek protection from the government. Few people are perhaps aware of the disorganized state of the administration of affairs in the Holy Land. In the present state of anarchy and misrule, the idea of promoting agriculture is a chimera; what the Jews may sow, others will reap. It would only be saved at the risk of their lives. "To the Sultan of Turkey, then," our correspondent, the "Bristol Jew," says, "let the English Jews apply, with a well-matured plan for the permanent improvement of our brethren." And never was there a more favourable opportunity for making this application through the British and French Governments; never was there a brighter prospect for the granting of such application than in the present juncture, when the Porte is aided in her struggle against the northern aggressor by England and France. The lawless rulers, or rather misrulers, such as Abd-el-Rachman and Aba Gush, who are now at the head of affairs in Palestine, must be removed, or taught, as in civilized countries, that they must not violate the law with impunity. They must not be allowed to plunder and pillage; and the corruption of the subordinates must be stopped by a vigilant and just government. Unless this be done, all plans and proposals are futile. The reign of terror which now paralyzes the hand of industry must cease, and order be established. Till that is accomplished, all human exertions will prove fruitless.

The house of Rothschild here, and in France, will, from all we hear, most liberally support the plan of purchasing land for agricultural pursuits, when the security of property can be obtained. But these influential and benevolent individuals themselves, in conjunction with the much respected Sir Moses Montefiore, are the very [illegible] by their intercession with the Porte, through the British and French governments, obtain that security. Now is the time to seek and acquire it. The opportunity may never occur again. This is therefore the only effectual mode, to "pray for the peace of Jerusalem." It is *peace* which the city stands in need of, to render any attempt at *permanent* relief successful. There must be "peace within the walls," ere "prosperity can reign in the palaces." Peace once established, protection and security of property may be obtained. The Jewish inhabitants will be glad to work where they may hope to enjoy the fruits of their labors, and no more see it snatched from under their hands by lawless hordes. They will be happy to roll away the reproach of being paupers from choice. They may study the Talmud, but this must not be their sole employment. The Rabbies of the Talmud themselves followed all sorts of handicraft; they were carpenters, shoemakers, tailors, tinmen, blacksmiths, dyers, as well as merchants. The Talmud itself enjoins upon every father to let his son learn a trade, or some sort of mechanism, and condemns indolence and laziness. To find employment for them will therefore be one of the greatest benefits we shall be able to confer upon them. Sir Moses Montefiore may firmly rely upon the further support of the Christian and Jewish public, as soon as anything in the shape of a plan for effectual and permanent relief is laid before them; and it is to be hoped, that the noble philanthropist who has begun the work, will live to complete it.

DR. NEWMAN AND THE ROYAL CRADLE.

A *brochure* has recently been published, entitled "A List of the Carvings and other Works of Art collected by W. H. Rogers, Carver to Her Majesty the Queen." The list is no common collection of works of art, it is no ordinary advertisement, but it gratifies the reader similarly as the works of art wrought by the eminent artist, who with his son, W. H. Rogers, belong to the gems of British artists, are gratifying to the eye of the *connoisseur*. No page in this *brochure* is without instructive or entertaining remarks.

Our journal being devoted more to theological matters than to the fine arts, we might nevertheless have left Mr. Rogers' list unnoticed, had it not been for some observations which appear in the German language on page 15 in the list, and which are founded on Jewish theology. A translation of these appropriate remarks will not prove uninteresting to the public.

These observations were called forth by a criticism occuring in a pamphlet, entitled "Lectures on certain Difficulties felt by Anglicans in submitting to the Catholic Church," by John Henry Newman, Priest of the Oratory of St. Philip Neri. The reader may perhaps recollect, that amongst the most exquisite objects exhibited by Mr. Rogers in the Fine Arts Court of the Exhibition of 1851, there was a cradle carved in Turkey boxwood for Her Majesty ther Queen. The design for this work by Mr. W. H. Rogers, the son of the above artist, was designated in the *Times* as "remarkably successful, and as a piece of legitimate and highly finished carving it would be difficult to surpass its admirable object." It appears, however, that the artist has given offence to Dr. Newman's sensitive theology by some figures in the carving. The following singular notice of the cradle occurred in Dr. H. Newman's ninth Leture delivered at the Oratory of St. Philip Neri, William-street, Strand:—"Just as the heathen phraseology is now in esteem, and hymeneals are spoken of, and the triumph of Fame and the trident of Britannia, and a *royal cradle is ornamented with figures of Nox and Somnus*, so in a Catholic age or country the blessed saints will be invoked by virtuous and vicious undertakings, and will have their place in every room of palace or of cottage."

Upon this a writer in Mr. Rogers' list observes:—"To our astonishment, Dr. Newman takes umbrage at the most beautiful ornaments of *Nox* and *Somnus* on the royal cradle, a work of art that was so much admired in the Great Exhibition of 1851. It does not require a great effort to prove the innocence of *Nox* and *Somnus*, nor is it difficult to shew that their representation on the royal cradle indicates nothing of a heathen nature."

From the earliest times we find plastic objects adored by many as deities, whilst by others they were used for symbolical purposes. The designing artist, who strove to designate by decoration the properties and destination of the subject, eagerly seized the most fitting symbol, no matter whether worshipped by some as a deity or not. Thus he represents by Justitia on a building the court of Justice; by Æsculapius, the institution for curing disease; by the lion on the tombstone, the departed hero; and, by the Virgin Mary and the child as *vignette* on the lecture in question by Dr. Newman, probably only the religious contents of the *brochure*.

Rabbi Gamliel, who is the reputed teacher of the Apostle Paul, was once asked by Proclus (as we read in Tract Aboda Zara, chap. iii. Mishnah 4), how he dared to bathe in a bath of Acca where the statue of the Aphrodite stood, and which was against the commandment of Holy Scripture? To which the sage replied: "The bath was not erected in honour of the Aphrodite, but the statue of the Aphrodite was erected as an ornament to the bath." Thus also the royal cradle was not erected in honour of Nox and Somnus, but Nox and Somnus were carved as an ornament to the royal cradle.

"But why an allegorical representation on a cradle?" a layman may ask. Should the use of their application ever become questionable, as is the case at present with many Greek and Roman antiquities; and as, after a lapse of centuries, will probably be the case with the flint and steel, which, after being used for thousands of years, were entirely superseded about thirty years ago by lucifer matches; we reply in the interest of the worthy lecturer, when the biblical words, "And ye shall be unto me a kingdom of priests" (Exodus xix. 6), shall be fulfilled—and according to Dr. Newman's views, probably only a kingdom of Roman Catholic priests—then the cradle will be unnecessary, its use become questionable, and then only the ingenious artist will be doubly thanked for the well-selected representation of Nox and Somnus on the royal cradle.

REWIEW.

Miscellaneous Pieces, *by* J. Pincherle. Trieste: 1852. *Dedicated to Mrs. Clementina Hierschel-de Minerbi.*

These compositions, which are in English, are from the pen of a young co-religionist of Trieste. The correctness of the English, and the general style of "these fruits of his youthful fancy," show that the author possesses talent of a high order. Among the subjects of a light description is the "Character of an Old Bachelor;" but of the author's ability to grapple with subjects from Scripture of a grave nature, we cannot do better than extract "Saul's Visit to the Sorceress."

Deep is the night, and silent; in the streets none move but scouts and watchmen, for the army is under its tents, asleep.

One, however—and this is the king, in vain does slumber, since frightful dreams haunt him like a black deed; in vain tries he, keeping awake, to dispel those phantoms—they increase with the thoughts and plans of the morrow's day.

Hopes, victory, defeat, and fear, do agitate his burning brain.

At once from the couch starting, he grasps the spear, and smites it against the wall. O torture! it is not HE, it is the lifeless wall.

And staggering at the appalling fact, he throws down the spear, and weeps!

A king shedding tears—however impious—is always grand.

Like an unexpected thunder after the subdued storm, a moment after he burns anew with wrath, and against David, his nightmare, shoots.

"There, have it done with him, my men!" he cries frenetic; but soon after he perceives he has pierced his own state-robe.

"Woe unto me! 'tis a bad omen; I shall lose the battle and kingdom. Rejoice, O David, evil genius, thou source of my mischiefs," convulsively he howls, tearing his hair, his foot stamping on the ground, until exhausted with exploded feelings he falls headlong on the floor, and creeps and turns like a wounded viper, with his clenched fist menacing the spectre; for his lips are dead and foaming, his rolling and distorted eyes much like those of a madman.

Thus stands the king in his royal chamber, without comfort or a friend. Friends! why, he could make none; yet sometimes he would sigh for one. But as he felt the spark of friendship softly kindling his rude heart, then turned he the bow towards the cherished David, his mortal fiend.

Fatal doom to which the Lord condemned him; but strange to say, like the antidote of poison, the same David his fierce wrath allayed—this sudden hatred against himself—through the chords' pathetic tune: he who chilled at the voice of friendship, and a tiger turned, could a lamb grow, and be appeased by the notes of sentiment.

Saul, finally his strength recovering, stands up calmly and composed; a serene air is now depicted on his image, shining with the splendour of religious hope—alas! the sinner's LAST anchor.

Down he bends to the mighty Eternal, mercifully asking for a vision, wherein he might know what fate awaits him on the battle-field. Null is his prayer; the spirit of God has fled from this perverted man.

But hopeful Saul desires yet to inquire of the oracle about his lot. "If the Lord's prophecies are shut to me," he argues blindly, "it shall not thus be with my infallible prognostic, *the Urim*. But, lo!" cries he, with stupor, "immovable it standeth to-night against my expectation, Why, all doth thwart and mar MY will! Whilst the strong Philistine is fast approaching on this soil with his ferocious host, and David is against my throne conspiring, shall I not know my fate beforehand?" with rage he cries. "And, unprepared to meet the foe, I might be taken by surprise and lose all—perchance die. O God! But no, He is no more with me," he adds, with a Satanic laugh, that causes his teeth to chatter, and swelling his veins to cut faces, sharp, hideous, and grim.

When the cock's shrill crow midnight announces—an ill-omened sound.

The furious king, as if new life receiving, getteth strong again; and emboldened by a new thought, one hope more, calls for the guard, who hastily appear at this unwonted summons, apprehending some mischief.

"What is thy royal will, Sire?"

"Knowest thou any necromantic woman, who deals with familiar spirits, and keeps communion with the ghosts?"

"Sire, I know one, the sole remaining—" mutters, in a trembling tone, the servant, awed with the harassed aspect of the distressed king.

"Enough!" interrupts the king; "let me be taken there this very moment. Come, and follow me."

And muffling up his shaking frame and livid face in the guard's cloak, they leave the palace for her abode.

Dark is the night, and piercing cold to the restless Saul.

"Let us hasten our strides."

"Here we are, my king," rejoins the servant.

"Thank God!" exclaims the profane monarch, entering a squalid room.

"What do ye want at this strange time, my men?" inquires the woman, lighting a torch, to look into their faces. "Don't you know a law proscribing sorcery and witchcraft? You don't mean to lay me a snare and treachery!"

" No, by my very life I swear thee, thou shalt not meet with any harm for my sake; but pray thee let unto me quick appear the shadow of Samuel the prophet, and thou shalt have a recompense," says Saul.

The open mouth, the orbs haggard and ghastly at the cruel suspense at this debatement between life and death, chance or destruction—Saul has now reached the highest pitch of man's moral pangs.

The evoked-for shadow doth rise, like the structure of a saintly man, old and venerable.

" Thou art Saul, our king!" utters the witch, frightened; but he is now kneeling to the glorious spirit, who asks, in a stern voice:—

" Who art thou that disturbest my sleep?"

" I am Saul thy servant, and came to have my fate told by thee, as neither God nor the Urim are any more with me."

" O infamous wretch, by the Lord abandoned, wouldst thou find mercy of me? For this mad purpose hast thou come to move me from the grave? Let me rest in peace, thou shameful sinner! To-morrow's sun will be thy last: God's punishment awaits thee. Away!"

And the apparition vanished: Saul is *already* fallen.

THE PEREZ FAMILY.

By Grace Aguilar.

(*Continued from page* 322.)

But sorrow was at hand, as unexpected as terrible. About four or five months after her interview with Reuben, old Esther came to her one day in such extremity of grief and horror, that even her little share of discretion vanished before it; and she imparted her tidings to Sarah so suddenly, that the poor girl stood stunned and paralysed, preserved only by a strong though almost unconscious effort from fainting. Levison had been taken up and committed to Newgate as an accomplice in an act of burglary and robbery, which, attended by circumstances of unusual notoriety, had been lately committed in the neighbourhood of Epping. Levison had loudly and fiercely asserted his innocence; but, of course, his asseverations had been disregarded.

" But he has said it—he has said it! He has declared he is innocent, and he is—he is!" reiterated poor Sarah, with a violent burst of tears, which restored sense and energy. Esther, however, seemed to derive no comfort from the assertion.

" Yes, dear, yes; I do believe he is not guilty. But who will believe him? Who will take his word, his oath? O what will become of us?" and the old woman rocked herself to and fro in the misery of the thought. Sarah was in no state to offer the usual comfort; but stunned, bewildered as she was, her thought formed itself into unconscious prayer for help and strength. Her plan of action was decided on the instant; she would, she must go to him. In vain Esther bade her think of the consequences; what would her mistress say if she knew that Sarah was any way related to Levison, the reputed housebreaker, much less that she was his daughter.

" Would you then advise me, if this misery come to her knowledge, to deny my father, now that he may need me more than ever? O Esther, I cannot do this," replied Sarah mournfully, though firmly. " My mistress need not know my errand now, perhaps, and this terrible trial may be permitted to pass away before it comes to the worst. But should it indeed reach her ears, I cannot deny him; he has only me, and if it cause the loss of my situation, of my character in the opinion of my fellow-creatures, my God will love me, care for me still. I cannot desert my father."

And while she seeks him we must inform our readers, briefly as may be, how the matter really stood. Levison had been seen and recognised talking to a party of men the evening previous to the night's robbery. No one could swear to his person as accessary to the act by having seen him in the house, but in such earnest conversation with those who were taken in the fact, that he was, in consequence, committed as one of the gang, for the apprehension of whom a larger reward had been offered. It was true, none of the stolen property had been found on his person or in his dwelling; but these facts were little heeded in his favour.

He was a Jew, a man who had been noted for his dishonest practices in business, and consequently there was no one to come forward with such a report of his former character as could be taken in his favour.

He persisted that he was innocent; that though he had been talking to the men, as was alleged, he knew nothing of their real character or intentions; that he had been acquainted with them formerly, but only in the way of business; that they knew he had separated from them, at seven o'clock that evening, to proceed several miles in a contrary direction, to the burial-ground of his people, where he had been engaged to watch beside the grave of one that day interred; the person who had been engaged to do so having been suddenly taken ill, and asked him, Levison, to watch in his stead. How could he prove this? he was asked.

The unhappy man groaned aloud for answer—he had no proof. Some one, a gentleman, had indeed visited the grave at break of day, had demanded who he was, and why he was there instead of the person engaged; and he answered, giving his full name. The gentleman had thrown him money, and hastily departed; but who or what he was, except a Jew, as himself, Levison did not know.

Of course, such a tale, and from such a person, was not to be believed: and he was committed to Newgate, with his supposed accomplices, to take his trial.

It was with great difficulty Sarah gained admittance to his cell; but it was not till within his presence, till the door was closed upon her for a specified time, that the energy which supported her throughout gave way.

She could but throw herself on her knees before him, but fling her arms round him, and sob forth, " Father!" the convulsions of agony and fear which shook her every limb depriving her at once of power and of voice.

The effect of her presence on Levison was terrible. He gave vent to a wild, shrill cry, then, catching her to his bosom, gasped forth, " My daughter! O my daughter! the God of wrath and justice will withdraw His hand if you are near," and then sunk back in a strong convulsive fit. Perhaps it was as well that the poor girl was thus compelled to exertion. Terrified as she was, she knew to call for help was useless, for who could hear her? But by unloosening his collar, and the application of cold water, which happened to be in the room, after a few minutes of intense terror, she saw the convulsive struggles gradually give way, and he lay sensible but exhausted. It was then she saw the ravages either illness or imprisonment had made; it seemed as if even death itself was upon him. He had never quite recovered from the illness which had originally called her to London, and the last few days seemed to have brought it back with increase of suffering and complete prostration of physical power. His black hair had whitened, and his form was bent, as if a burden of many years had descended upon him; his features were contracted, and wan as death.

" Sarah, Sarah, I thought God had forsaken me; but I see you, and I know He has not. Miserable and guilty as I am—guilty of many sins, as I know, I feel now—but not of this: no, no, no; my child, my child, I am innocent of this. I turned away from vice and sin for your sake. I made a vow to try and become worthy of such an angel child; and see, see what has come upon me! I have been deceiving and dishonest in former days; but even then I never turned aside to steal, to join a gang of thieves. Sarah, Sarah, I thought to make you happy at last; and I shall be but your curse, your misery. Perhaps you too will not believe me, but I am innocent of this crime; my child, my child, I am indeed!"

It was long ere Sarah's gentle soothings and earnest assurances of her firm belief in his perfect innocence could calm the fearful agitation of her unhappy father. Still her presence, the pressure of her hand was such comfort, that a light appeared to have gleamed on the darkness of his despair, and he poured forth his agonising thoughts, his terrors, alike of life and death and eternity, as if his child were indeed the ministering angel of hope and faith and comfort which his deep love believed her.

" Had I not you, my daughter, O there would be no hope, no mercy for one like me. I have disobeyed and profaned my God, and taken His holy name in vain, and called down on me His wrath, His vengeance; and how can I, how dare I, hope for mercy? I cannot repent—I cannot seek righteousness now; it is too late, too late! Yet God has given me you; and is He then all wrath, all punishment? Tell me, tell me, there is mercy for the sinner, even now."

" Father, dear father, there is! Has He not said it? Yes, and reiterated it in His holy book, till the most doubting of us must believe. 'He hath no pleasure in the death of the wicked, but rather that he should turn from his wickedness and live;' bidding us repent and believe, and that in the day we did so our guilt should not be remembered—should not appear against us; telling us but to confess our sin, to throw ourselves on His mercy, that mercy all perfect to purify, redeem, and save—that He is merciful and gracious, long-suffering, abundant in mercy and love—showing mercy unto thousands! My father, O my father, there is no sin so infinite as His mercy—no sin for which repentance and love and faith in Him will not in His sight atone."

" But I can make no atonement, my child. I can do nothing to prove repentance—that I would serve and love Him now—nothing to make reparation for past sin: too late, too late!" and he groaned aloud.

" He does not ask works, my father, when He knows they cannot be performed. Have you not sought Him this last year, in penitence and prayer, and amendment of your ways? and does not He record this, though man may not? and now, O do but believe in Him, in His will and power to forgive and save—do but call upon him with the faith and repentance of a sorsowing child. O my father, God asks no more than we can do. His sacrifices are a broken heart and a contrite spirit, which we all have power to bestow. He has told us this blessed truth through the lips of one who had the power to do and give much more in atonement for his sin, that we, who can do nothing but believe and repent, may be comforted. Father, my own dear father, if indeed you repent, and love, and believe, O God is near you, will save you still!" (*To be continued.*)

REUBEN IN SEARCH OF JOSEPH.

(Genesis xxx. 11, 29, 30.)

By Mrs. Hartog, late Miss Marion Moss,

One of the Authoresses of the Romance of Jewish History, etc., etc.

'Twas night; the moon was veiled beneath a cloud,
And darkness wrapped the world as in a shroud.
The shepherd and his dog securely slept,
When from his tent, in silence, Reuben crept
To the lone pit in the drear desert, where
Joseph was left secure, to find him there.
O little did he dream for Ishmael's gold
To slavery the gentle boy was sold;
And strangely rung forth on the midnight air
His tender words, half penitence, half prayer.

" Speak to me, Joseph, I am here;
Thou hast no fear of me;
I would not leave thee thus to die;
I could not injure thee.

" I took thee from thy father's arms
When thy poor mother died;
I taught thy infant lips to pray,
And, with a brother's pride,

" I led thy steps, and thought myself
Repaid when thou couldst frame,
With lisping tongue and broken words,
Thy brother Reuben's name.

" I saw thee grow in youth and grace,
Gentle, yet kind and good;
And how could I, who loved thee, raise
My hand to shed thy blood.

" Speak to me, Joseph, but a word,
To tell me thou art here;
'Tis Reuben comes to save, not slay,
Thou now hast nought to fear.

" My God! he does not hear my voice,
Or grief hath changed its tone;
I will go down and bring him forth:
Horror! the boy is gone!

" Would that my o'ercharged heart would burst
Beneath its load of woe.
My God! my God! the child is not!
And I, where shall I go?"

18, *Houndsditch.*

by their intercession with the Porte, through the British and French governments, obtain that security. Now is the time to seek and acquire it. The opportunity may never occur again. This is therefore the only effectual mode, to "pray for the peace of Jerusalem." It is *peace* which the city stands in need of, to render any attempt at *permanent* relief successful. There must be "peace within the walls," ere "prosperity can reign in the palaces." Peace once established, protection and security of property may be obtained. The Jewish inhabitants will be glad to work where they may hope to enjoy the fruits of their labors, and no more see it snatched from under their hands by lawless hordes. They will be happy to roll away the reproach of being paupers from choice. They may study the Talmud, but this must not be their sole employment. The Rabbies of the Talmud themselves followed all sorts of handicraft; they were carpenters, shoemakers, tailors, tinmen, blacksmiths, dyers, as well as merchants. The Talmud itself enjoins upon every father to let his son learn a trade, or some sort of mechanism, and condemns indolence and laziness. To find employment for them will therefore be one of the greatest benefits we shall be able to confer upon them. Sir Moses Montefiore may firmly rely upon the further support of the Christian and Jewish public, as soon as anything in the shape of a plan for effectual and permanent relief is laid before them; and it is to be hoped, that the noble philanthropist who has begun the work, will live to complete it.

DR. NEWMAN AND THE ROYAL CRADLE.

A *brochure* has recently been published, entitled "A List of the Carvings and other Works of Art collected by W. H. Rogers, Carver to Her Majesty the Queen." The list is no common collection of works of art, it is no ordinary advertisement, but it gratifies the reader similarly as the works of art wrought by the eminent artist, who with his son, W. H. Rogers, belong to the gems of British artists, are gratifying to the eye of the *connoisseur*. No page in this *brochure* is without instructive or entertaining remarks.

Our journal being devoted more to theological matters than to the fine arts, we might nevertheless have left Mr. Rogers' list unnoticed, had it not been for some observations which appear in the German language on page 15 in the list, and which are founded on Jewish theology. A translation of these appropriate remarks will not prove uninteresting to the public.

These observations were called forth by a criticism occuring in a pamphlet, entitled "Lectures on certain Difficulties felt by Anglicans in submitting to the Catholic Church," by John Henry Newman, Priest of the Oratory of St. Philip Neri. The reader may perhaps recollect, that amongst the most exquisite objects exhibited by Mr. Rogers in the Fine Arts Court of the Exhibition of 1851, there was a cradle carved in Turkey boxwood for Her Majesty ther Queen. The design for this work by Mr. W. H. Rogers, the son of the above artist, was designated in the *Times* as "remarkably successful, and as a piece of legitimate and highly finished carving it would be difficult to surpass its admirable object." It appears, however, that the artist has given offence to Dr. Newman's sensitive theology by some figures in the carving. The following singular notice of the cradle occurred in Dr. H. Newman's ninth Leture delivered at the Oratory of St. Philip Neri, William-street, Strand:—"Just as the heathen phraseology is now in esteem, and hymeneals are spoken of, and the triumph of Fame and the trident of Britannia, and a *royal cradle is ornamented with figures of Nox and Somnus*, so in a Catholic age or country the blessed saints will be invoked by virtuous and vicious undertakings, and will have their place in every room of palace or of cottage."

Upon this a writer in Mr. Rogers' list observes:—"To our astonishment, Dr. Newman takes umbrage at the most beautiful ornaments of *Nox* and *Somnus* on the royal cradle, a work of art that was so much admired in the Great Exhibition of 1851. It does not require a great effort to prove the innocence of *Nox* and *Somnus*, nor is it difficult to shew that their representation on the royal cradle indicates nothing of a heathen nature."

From the earliest times we find plastic objects adored by many as deities, whilst by others they were used for symbolical purposes. The designing artist, who strove to designate by decoration the properties and destination of the subject, eagerly seized the most fitting symbol, no matter whether worshipped by some as a deity or not. Thus he represents by Justitia on a building the court of Justice; by Æsculapius, the institution for curing disease; by the lion on the tombstone, the departed hero; and, by the Virgin Mary and the child as *vignette* on the lecture in question by Dr. Newman, probably only the religious contents of the *brochure*.

Rabbi Gamliel, who is the reputed teacher of the Apostle Paul, was once asked by Proclus (as we read in Tract Aboda Zara, chap. iii. Mishnah 4), how he dared to bathe in a bath of Acca where the statue of the Aphrodite stood, and which was against the commandment of Holy Scripture? To which the sage replied: "The bath was not erected in honour of the Aphrodite, but the statue of the Aphrodite was erected as an ornament to the bath." Thus also the royal cradle was not erected in honour of Nox and Somnus, but Nox and Somnus were carved as an ornament to the royal cradle.

"But why an allegorical representation on a cradle?" a layman may ask. Should the use of their application ever become questionable, as is the case at present with many Greek and Roman antiquities; and as, after a lapse of centuries, will probably be the case with the flint and steel, which, after being used for thousands of years, were entirely superseded about thirty years ago by lucifer matches; we reply in the interest of the worthy lecturer, when the biblical words, "And ye shall be unto me a kingdom of priests" (Exodus xix. 6), shall be fulfilled—and according to Dr. Newman's views, probably only a kingdom of Roman Catholic priests—then the cradle will be unnecessary, its use become questionable, and then only the ingenious artist will be doubly thanked for the well-selected representation of Nox and Somnus on the royal cradle.

REWIEW.

Miscellaneous Pieces, *by* J. Pincherle. Trieste: 1852. *Dedicated to Mrs. Clementina Hierschel-de Minerbi.*

THESE compositions, which are in English, are from the pen of a young co-religionist of Trieste. The correctness of the English, and the general style of "these fruits of his youthful fancy," show that the author possesses talent of a high order. Among the subjects of a light description is the "Character of an Old Bachelor;" but of the author's ability to grapple with subjects from Scripture of a grave nature, we cannot do better than extract "Saul's Visit to the Sorceress."

Deep is the night, and silent; in the streets none move but scouts and watchmen, for the army is under its tents, asleep.

One, however—and this is the king, in vain does slumber, since frightful dreams haunt him like a black deed; in vain tries he, keeping awake, to dispel those phantoms—they increase with the thoughts and plans of the morrow's day.

Hopes, victory, defeat, and fear, do agitate his burning brain.

At once from the couch starting, he grasps the spear, and smites it against the wall. O torture! it is not HE, it is the lifeless wall.

And staggering at the appalling fact, he throws down the spear, and weeps!

A king shedding tears—however impious—is always grand.

Like an unexpected thunder after the subdued storm, a moment after he burns anew with wrath, and against David, his nightmare, shoots.

"There, have it done with him, my men!" he cries frenetic; but soon after he perceives he has pierced his own state-robe.

"Woe unto me! 'tis a bad omen; I shall lose the battle and kingdom. Rejoice, O David, evil genius, thou source of my mischiefs," convulsively he howls, tearing his hair, his foot stamping on the ground, until exhausted with exploded feelings he falls headlong on the floor, and creeps and turns like a wounded viper, with his clenched fist menacing the spectre; for his lips are dead and foaming, his rolling and distorted eyes much like those of a madman.

Thus stands the king in his royal chamber, without comfort or a friend. Friends! why, he could make none; yet sometimes he would sigh for one. But as he felt the spark of friendship softly kindling his rude heart, then turned he the bow towards the cherished David, his mortal fiend.

Fatal doom to which the Lord condemned him; but strange to say, like the antidote of poison, the same David his fierce wrath allayed—this sudden hatred against himself—through the chords' pathetic tune: he who chilled at the voice of friendship, and a tiger turned, could a lamb grow, and be appeased by the notes of sentiment.

Saul, finally his strength recovering, stands up calmly and composed; a serene air is now depicted on his image, shining with the splendour of religious hope—alas! the sinner's LAST anchor.

Down he bends to the mighty Eternal, mercifully asking for a vision, wherein he might know what fate awaits him on the battle-field. Null is his prayer; the spirit of God has fled from this perverted man.

But hopeful Saul desires yet to inquire of the oracle about his lot. "If the Lord's prophecies are shut to me," he argues blindly, "it shall not thus be with my infallible prognostic, *the Urim*. But, lo!" cries he, with stupor, "immovable it standeth to-night against my expectation, Why, all doth thwart and mar MY will! Whilst the strong Philistine is fast approaching on this soil with his ferocious host, and David is against my throne conspiring, shall I not know my fate beforehand?" with rage he cries. "And, unprepared to meet the foe, I might be taken by surprise and lose all—perchance die. O God! But no, He is no more with me," he adds, with a Satanic laugh, that causes his teeth to chatter, and swelling his veins to cut faces, sharp, hideous, and grim.

When the cock's shrill crow midnight announces—an ill-omened sound.

The furious king, as if new life receiving, getteth strong again; and emboldened by a new thought, one hope more, calls for the guard, who hastily appear at this unwonted summons, apprehending some mischief.

"What is thy royal will, Sire?"

"Knowest thou any necromantic woman, who deals with familiar spirits, and keeps communion with the ghosts?"

"Sire, I know one, the sole remaining—" mutters, in a trembling tone, the servant, awed with the harassed aspect of the distressed king.

"Enough!" interrupts the king; "let me be taken there this very moment. Come, and follow me."

And muffling up his shaking frame and livid face in the guard's cloak, they leave the palace for her abode.

Dark is the night, and piercing cold to the restless Saul.

"Let us hasten our strides."

"Here we are, my king," rejoins the servant.

"Thank God!" exclaims the profane monarch, entering a squalid room.

"What do ye want at this strange time, my men?" inquires the woman, lighting a torch, to look into their faces. "Don't you know a law proscribing sorcery and witchcraft? You don't mean to lay me a snare and treachery!"

" No, by my very life I swear thee, thou shalt not meet with any harm for my sake ; but pray thee let unto me quick appear the shadow of Samuel the prophet, and thou shalt have a recompense," says Saul.

The open mouth, the orbs haggard and ghastly at the cruel suspense at this debatement between life and death, chance or destruction—Saul has now reached the highest pitch of man's moral pangs.

The evoked-for shadow doth rise, like the structure of a saintly man, old and venerable.

" Thou art Saul, our king !" utters the witch, frightened ; but he is now kneeling to the glorious spirit, who asks, in a stern voice:—

" Who art thou that disturbest my sleep ?"

" I am Saul thy servant, and came to have my fate told by thee, as neither God nor the Urim are any more with me."

" O infamous wretch, by the Lord abandoned, wouldst thou find mercy of me ? For this mad purpose hast thou come to move me from the grave ? Let me rest in peace, thou shameful sinner ! To-morrow's sun will be thy last: God's punishment awaits thee.. Away !"

And the apparition vanished: Saul is *already* fallen.

THE PEREZ FAMILY.

By Grace Aguilar.

(*Continued from page* 322.)

But sorrow was at hand, as unexpected as terrible. About four or five months after her interview with Reuben, old Esther came to her one day in such extremity of grief and horror, that even her little share of discretion vanished before it ; and she imparted her tidings to Sarah so suddenly, that the poor girl stood stunned and paralysed, preserved only by a strong though almost unconscious effort from fainting. Levison had been taken up and committed to Newgate as an accomplice in an act of burglary and robbery, which, attended by circumstances of unusual notoriety, had been lately committed in the neighbourhood of Epping. Levison had loudly and fiercely asserted his innocence ; but, of course, his asseverations had been disregarded.

" But he has said it—he has said it ! He has declared he is innocent, and he is—he is !" reiterated poor Sarah, with a violent burst of tears, which restored sense and energy. Esther, however, seemed to derive no comfort from the assertion.

" Yes, dear, yes ; I do believe he is not guilty. But who will believe him ? Who will take his word, his oath ? O what will become of us ?" and the old woman rocked herself to and fro in the misery of the thought. Sarah was in no state to offer the usual comfort ; but stunned, bewildered as she was, her thought formed itself into unconscious prayer for help and strength. Her plan of action was decided on the instant ; she would, she must go to him. In vain Esther bade her think of the consequences ; what would her mistress say if she knew that Sarah was any way related to Levison, the reputed housebreaker, much less that she was his daughter.

" Would you then advise me, if this misery come to her knowledge, to deny my father, now that he may need me more than ever ? O Esther, I cannot do this," replied Sarah mournfully, though firmly. " My mistress need not know my errand now, perhaps, and this terrible trial may be permitted to pass away before it comes to the worst. But should it indeed reach her ears, I cannot deny him ; he has only me, and if it cause the loss of my situation, of my character in the opinion of my fellow-creatures, my God will love me, care for me still. I cannot desert my father."

And while she seeks him we must inform our readers, briefly as may be, how the matter really stood. Levison had been seen and recognised talking to a party of men the evening previous to the night's robbery. No one could swear to his person as accessary to the act by having seen him in the house, but in such earnest conversation with those who were taken in the fact, that he was, in consequence, committed as one of the gang, for the apprehension of whom a larger reward had been offered. It was true, none of the stolen property had been found on his person or in his dwelling ; but these facts were little heeded in his favour.

He was a Jew, a man who had been noted for his dishonest practices in business, and consequently there was no one to come forward with such a report of his former character as could be taken in his favour.

He persisted that he was innocent ; that though he had been talking to the men, as was alleged, he knew nothing of their real character or intentions ; that he had been acquainted with them formerly, but only in the way of business ; that they knew he had separated from them, at seven o'clock that evening, to proceed several miles in a contrary direction, to the burial-ground of his people, where he had been engaged to watch beside the grave of one that day interred ; the person who had been engaged to do so having been suddenly taken ill, and asked him, Levison, to watch in his stead. How could he prove this ? he was asked.

The unhappy man groaned aloud for answer—he had no proof. Some one, a gentleman, had indeed visited the grave at break of day, had demanded who he was, and why he was there instead of the person engaged ; and he answered, giving his full name. The gentleman had thrown him money, and hastily departed ; but who or what he was, except a Jew, as himself, Levison did not know.

Of course, such a tale, and from such a person, was not to be believed : and he was committed to Newgate, with his supposed accomplices, to take his trial.

It was with great difficulty Sarah gained admittance to his cell ; but it was not till within his presence, till the door was closed upon her for a specified time, that the energy which supported her throughout gave way.

She could but throw herself on her knees before him, but fling her arms round him, and sob forth, " Father !" the convulsions of agony and fear which shook her every limb depriving her at once of power and of voice.

The effect of her presence on Levison was terrible. He gave vent to a wild, shrill cry, then, catching her to his bosom, gasped forth, " My daughter ! O my daughter ! the God of wrath and justice will withdraw His hand if you are near," and then sunk back in a strong convulsive fit. Perhaps it was as well that the poor girl was thus compelled to exertion. Terrified as she was, she knew to call for help was useless, for who could hear her? But by unloosening his collar, and the application of cold water, which happened to be in the room, after a few minutes of intense terror, she saw the convulsive struggles gradually give way, and he lay sensible but exhausted. It was then she saw the ravages either illness or imprisonment had made ; it seemed as if even death itself was upon him. He had never quite recovered from the illness which had originally called her to London, and the last few days seemed to have brought it back with increase of suffering and complete prostration of physical power. His black hair had whitened, and his form was bent, as if a burden of many years had descended upon him ; his features were contracted, and wan as death.

" Sarah, Sarah, I thought God had forsaken me ; but I see you, and I know He has not. Miserable and guilty as I am—guilty of many sins, as I know, I feel now—but not of this : no, no, no ; my child, my child, I am innocent of this. I turned away from vice and sin for your sake. I made a vow to try and become worthy of such an angel child ; and see, see what has come upon me ! I have been deceiving and dishonest in former days ; but even then I never turned aside to steal, to join a gang of thieves. Sarah, Sarah, I thought to make you happy at last ; and I shall be but your curse, your misery. Perhaps you too will not believe me, but I am innocent of this crime ; my child, my child, I am indeed !"

It was long ere Sarah's gentle soothings and earnest assurances of her firm belief in his perfect innocence could calm the fearful agitation of her unhappy father. Still her presence, the pressure of her hand was such comfort, that a light appeared to have gleamed on the darkness of his despair, and he poured forth his agonising thoughts, his terrors, alike of life and death and eternity, as if his child were indeed the ministering angel of hope and faith and comfort which his deep love believed her.

" Had I not you, my daughter, O there would be no hope, no mercy for one like me. I have disobeyed and profaned my God, and taken His holy name in vain, and called down on me His wrath, His vengeance ; and how can I, how dare I, hope for mercy ? I cannot repent—I cannot seek righteousness now ; it is too late, too late ! Yet God has given me you ; and is He then all wrath, all punishment ? Tell me, tell me, there is mercy for the sinner, even now."

" Father, dear father, there is! Has He not said it ? Yes, and reiterated it in His holy book, till the most doubting of us must believe. ' He hath no pleasure in the death of the wicked, but rather that he should turn from his wickedness and live ;' bidding us repent and believe, and that in the day we did so our guilt should not be remembered—should not appear against us ; telling us but to confess our sin, to throw ourselves on His mercy, that mercy all perfect to purify, redeem, and save—that He is merciful and gracious, long-suffering, abundant in mercy and love—showing mercy unto thousands ! My father, O my father, there is no sin so infinite as His mercy—no sin for which repentance and love and faith in Him will not in His sight atone."

" But I can make no atonement, my child. I can do nothing to prove repentance—that I would serve and love Him now—nothing to make reparation for past sin : too late, too late !" and he groaned aloud.

" He does not ask works, my father, when He knows they cannot be performed. Have you not sought Him this last year, in penitence and prayer, and amendment of your ways ? and does not He record this, though man may not ? and now, O do but believe in Him, in His will and power to forgive and save—do but call upon him with the faith and repentance of a sorrowing child. O my father, God asks no more than we can do. His sacrifices are a broken heart and a contrite spirit, which we all have power to bestow. He has told us this blessed truth through the lips of one who had the power to do and give much more in atonement for his sin, that we, who can do nothing but believe and repent, may be comforted. Father, my own dear father, if indeed you repent, and love, and believe, O God is near you, will save you still !" (*To be continued.*)

REUBEN IN SEARCH OF JOSEPH.

(Genesis xxx. 11, 29, 30.)

By Mrs. Hartog, late Miss Marion Moss,

One of the Authoresses of the Romance of Jewish History, etc., etc.

'Twas night ; the moon was veiled beneath a cloud,
And darkness wrapped the world as in a shroud.
The shepherd and his dog securely slept,
When from his tent, in silence, Reuben crept
To the lone pit in the drear desert, where
Joseph was left secure, to find him there.
O little did he dream for Ishmael's gold
To slavery the gentle boy was sold;
And strangely rung forth on the midnight air
His tender words, half penitence, half prayer.

" Speak to me, Joseph, I am here ;
Thou hast no fear of me ;
I would not leave thee thus to die ;
I could not injure thee.

" I took thee from thy father's arms
When thy poor mother died ;
I taught thy infant lips to pray,
And, with a brother's pride,

" I led thy steps, and thought myself
Repaid when thou couldst frame,
With lisping tongue and broken words,
Thy brother Reuben's name.

" I saw thee grow in youth and grace,
Gentle, yet kind and good;
And how could I, who loved thee, raise
My hand to shed thy blood.

" Speak to me, Joseph, but a word,
To tell me thou art here ;
'Tis Reuben comes to save, not slay,
Thou now hast nought to fear.

" My God ! he does not hear my voice,
Or grief hath changed its tone ;
I will go down and bring him forth:
Horror! the boy is gone !

" Would that my o'ercharged heart would burst
Beneath its load of woe.
My God ! my God ! the child is not !
And I, where shall I go ?"

18, *Houndsditch.*

The Jewish Chronicle.

Friday, June 23, 5614—1854.

*** *Correspondents are respectfully informed, that no notice can be taken of Communications unless they be* PRIVATELY *authenticated.*

SABBATH commences this afternoon at 7 o'clock; and NIGHT to-morrow (Saturday) at 12 minutes after 9 P.M.

Portions of Scripture, שלח לך Numb. xiii. 1 to xv. 14.

Haphtorah, Joshua ii. 1—24.

UNION IS STRENGTH.

(*Concluded from page* 321).

The Jews' Free School, even as it is, might justly be termed a national educational institution; it gives instruction to 1300 children, and yet, through the unfortunately prevailing division, how is it supported by the general public? According to the published report, the annual ordinary expenditure is about £1,800; to meet which the Jews of London, who cry so loudly for education and emancipation, subscribe the munificent sum of £372, including sundry offerings at the Great Synagogue. And yet no one can deny that there is a wide-spread spirit of charity among the Jews, nor can any one attribute to parsimony this comparatively insignificant income as contrasted with the expenditure. No, the truth is, that the *few* who can afford to give, feel compelled to do so the more imperatively, because the *many* who might find means to assist, are unable to do so from the numerous other calls on their limited purses. If, then, a really national educational institution be wanted—if it is incumbent on the London Jews to train officials for the pulpit, the school, etc.—let an example of unanimity be set in the two instances already cited. Let the Jews' Hospital be carried out as the great charitable, and the Jews' Free School as the educational, establishment.

The funds would not be wanted, if proper means were devised; for, in the case of the Hospital, the destruction of the present numerous, insignificant, but exhausting parasitical institutions, and the appropriation of their incomes, would at once provide an ample revenue, especially as so many managing expenses, rents, secretaryships, etc., would be economised. The funds for the school might be more difficult to secure, because while even the rudest will contribute to alleviate a bodily infirmity from which it may one day be his lot to suffer, it is only those who feel the want of education themselves, and can appreciate its possession in others, who will support the spread of knowledge. And yet even here there is no reason for desponding, the following sources of revenue presenting themselves:—

1st. The amount annually expended for instruction at the Jews' Hospital and Orphan Asylum, and which, while separately insufficient to provide even a tolerable education, might, when brought to the general fund, prove serviceable auxiliaries.

2nd. The annual stipends of the pupils, none being fixed higher than two guineas, and none lower than five shillings.[1] This source of revenue would be very large; for while the charge for each child, even at the highest price, would be so low as to leave no doubt of the parents' money being more than paid for in the value of the education conferred, the character of a charitable institution would be taken away, and many who could not now send children to the Free School would gladly avail themselves of the proposed school.

3rd. Every congregation, London, country, colonial, or foreign, which took an interest in English Jewish progress, or which required officials whom it was willing to pay, should be called on to become annual subscribers in proportion to its official wants. The higher the standard of intellectuality desired, the higher the premium expected.

4th. The friends of education, those who now support the Free School, would still find ample scope for their benevolence in the following way—and this portion of the plan is the more important, that it may even at once be advantageously adopted. In the race for academic distinction, as in every other human struggle, some must outstrip others, and the foremost on the course naturally look for the premiums open to competition. But in the proposed school, as in the present Free School, it might occur that the means at the disposal of the managers did not permit them to remunerate their officers in proportion to their merits, or did not allow them to maintain with befitting dignity those past students (become teachers) for whom no immediate out-door appointments were available. To meet these claims there should be provided funds for fellowships and scholarships; endowments which it would be the pride of the philanthropist to form, and the ambition of the student to deserve. Even now, as before observed, this might benefit the Free School. With so limited a fixed income, the directors are doubtless compelled to economise their funds to the utmost; and of the twelve teachers trained on the establishment, the majority are, without doubt, ill-paid, and therefore dissatisfied with their present, and unhopeful for their future condition. Why not at once, then, endow some scholarships for the benefit of those young men and women who, educated within the institution, afterwards form its staff of officials? Many a promising public servant might thus be secured; and if no one educational establishment could be formed, the Free School at least would be benefited in its executive, and while possessing a better staff of teachers (because better paid), it would have more ample means of providing servants for the community.

If these observationss fall not on unfertile soil, they will at least yield some fruit, nor could any be ultimately more productive of future good than the premiums for proficiency herein proposed. Let the benevolent who have contributed their guineas to the projected college ask themselves what share of their donations will ever be appropriated to the future benefit of the congregations, and what proportion will be swallowed up in purchase-money or rent, salaries, etc., and they will at once be convinced how far better it would be to support a scheme wherein all their contribution would go to its legitimate end, and would prove not only a safe, but even a profitable investment. But even, as the great orator said, that the three principal requisites for his art were "action, action, action," so may it with safety be asserted that the chief means of Jewish social amelioration are unity, unity, unity. Nor should time be lost; "*Carpe diem, quam minimum credula postero*" (Be wise to-day, 'tis madness to defer); for while we speak, "*fugerit invida ætas*," envious time has flown, and each revolving year not only increases the divergence of means, but brings with it, in the rise of prosperous individuals, or the advent of exotic celebrities, some favourite scheme (involving high-sounding titles of president, treasurer, patron, etc.), for a separate institution to maintain five or six objects of bounty, or to provide a comfortable appointment for some dependent relative at the public expense. And then come the consequences; anniversary meetings, exhibiting donations ever from the same sources (for the founders—benevolent patrons, etc., that they are—content with having given birth to their offspring, are equally satisfied that the public purse should help to support them); concerts, always to the same music; theatrical benefits, ever with the same actors. And for the results: "they who run may read." On the *Dr*. side of the account the public finds a hundred special sums arising from benevolent investments, and those thousand and one ways of raising the means of support; and on the *Cr*. side the following items: a hundred ill-paid masters, mistresses, house-stewards, and secretaries, some with more than they can do, and most with more than they know how to accomplish; scores of would-be respectabilities, dividing into infinitesimal mites what might be an ample provision for a few "older," if "not abler soldiers;" and, at the year's end, a dissatisfied public, looking in vain for the drops of water in the sea, which might still have formed a fertilizing shower for one patch of earth; an ever-changing, never-improving set of officials, as glad to jump out of a bad business speculation or an unknown obscurity into the—to them—temporary grandeur of an ill-paid appointment, as they are subsequently pleased to slip out of *that* when trial shall have proved it only gilt on gingerbread; hosts of *professors*, who never practise what they profess; *promising* youths, who never perform; *unaccountable secretaries*; house-stewards, whose best cared-for habitation is number one; readers, with a knowledge of Hebrew reading picked up no matter how; ministers (save the mark!) who cannot even minister to their own physical wants, still less to the spiritual need of the community; and, lastly, a multiplicity of institutions feeding on one another, and each inadequate to its end because of this reciprocity of consumption. Could not some modern Hercules attack the many-headed Hydra? and might not the fable of the phœnix then be realised?

J. C. L.

RELIGIOUS POETRY OF THE JEWS.

BY LEOPOLD DUKES.

(*Continued from page* 314.)

CHAP. IX.

Contents and kinds of the Piyutim.

All prayers in the common *Siddur* (collection of prayers) may be traced back, in respect to their contents, to passages in the Psalms, as all *Piyutim* may be reduced to passages in the Prayer-book, and consequently to the Psalms. The daily prayers are, as regards their contents, extracts from the Psalms; and the *Piyutim* entwine themselves round the prayers, as fragrant and beauteous flowers round a fine vigorous tree.

The Psalms pronounce the general emotions of man with a power such as, perhaps, was never done in any nation, or in any religious association. Whatever may move the human breast, all shades of mental joys and sorrows which man is able to conceive on earth, are expressed in the Psalms with a truth and power which have justly elicited the admiration of all ages. The cause of this is alone to be sought in Monotheism, and in the view of that purity and sublimity of the Highest Being which springs from Monotheism, by which the relation of man to God was formed more peculiarly and more intensely than in Paganism. Hence the Psalms became the manual of devout mankind, not only among the Jews, but in every other religious association. To these general relations of man to God, those of the Israelites to the Deity are joined in the Psalms. Their special relation to God, resting upon tradition, is on many occasions discussed in these Psalms. Grateful for benefits received, and lamenting at reverses of fate, the author of the Psalms ever approaches the God of *his fathers*. Hereby the Psalms have become valuable and important to the Israelites of all ages. Later times, also, experienced the fate expressed in the Psalms —for there is nothing new under the sun, and the history of the world is only a repetition of ancient events—and in such times of prosperity and adversity the circumstances were found already pronounced in the Psalms, and people therefore clung to them.

This two-fold element of the *human* and the *national*, which the Psalms contain, we meet again in the common prayer; since generally, so far as historical knowledge reaches, mankind did not subsist by itself, but always only in particularities, where either *geography* or reli-

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[1] This would be nearly analogous to the weekly pence collected in numerous public schools.

gious confession had drawn the line of demarkation. What the prayers only indicated in scanty limits of words, that the *Piyutim* carried out more fully; and we may call the daily prayers the skeleton of the *Piyutim*, as the latter may be called the musculature of the same.

The contents of the *Piyutim* are as manifold as their external form, and it naturally must be so. Mediation between the *Talmud* and the *people*, dissemination of historical traditions, the knowledge of which is almost of absolute necessity for every religious association, as well as of general views of morality, was the chief object of the *Piyutim*. The authors of these poems were resolved to instruct the people as to the past, which at the same time was to afford consolation for the present. They further intended to stimulate the minds of the people to good purposes; in short, they intended to draw the JEW and the MAN from earth to heaven; and thus they must necessarily entwine all relations of Jewish life with their poems. The Synagogue, which strives to give all relations a higher position, adopted these *Piyutim* with delight, and recognised the same as useful means for laudable purposes.

The cause of many obscurities which hover over the *Piyutim*, and over their position to literature and to the public life of the Jews, lies in the circumstance, 1st, that hitherto we miss a thorough history of the culture and literature of the period in which these *Piyutim* originated and developed themselves, which history we shall perhaps be obliged to dispense with for ever, since many of the principal works of that time are lost for us; and, 2nd, that we also miss as yet a statement representing their various contents, which was the cause of confusions of different kinds.

We now attempt, *for the first time*, to furnish the reader with such a classification of the *Piyutim* as will represent their position to the liturgy, and their internal existence, in a clearer light.

If we consider the great mass of all the *Piyutim* which have come down to us, we shall soon distinguish in them, as in the Psalms and in the daily prayers, two chief divisions; viz.—

I. PIYUTIM OF NATIONAL CONTENTS.
II. PIYUTIM OF GENERAL CONTENTS.

The first class, which rests on the Bible and tradition, and therefore is only valuable as such for the Jews, separates into two entirely different subdivisions, which have no connection among themselves, and are only joined by the general tie of the *national*. These subdivisions are—

A. *Piyutim of Didactic Contents.*
B. *Piyutim of Historical Contents.*

The *knowledge of the law* and the *history of the religious associations* are represented by these two classes. The knowledge of the law was hereby transmitted from the hands of Talmudists by profession to the hands of the people. The contents of the commandments became thereby known to the people, though the knowledge of their special tendencies could only be acquired by an extensive study.

This class is peculiar to the Jewish liturgy, in a manner similar to the laws themselves. The references found therein to the past history of the religious associations, it shares in common with all other religious parties; for, to all of them, those that founded and developed religious views are symbols which combine at once the future of society in general, though this may not be visible to all eyes.

The ideas which are altogether important to mankind—as, for instance, of the Deity, immortality, Divine retribution, etc.—form the contents of the second class. They have independent worth, and suffer no restrictions from confessional reflections. The *Piyutim* of general contents comprise—

A. *The Exhortation.*
B. *The Hymn.*

I. POEMS OF NATIONAL CONTENTS.

CHAP. X.

A. *Piyutim of Didactic Contents.*

The chief object of these *Piyutim* is instruction. Their purpose is to arrange and regulate some given matters for the view of the inquirer. But this instruction may, like the law itself, which has an *outward* and *inward* part, be two-fold. The *outward* part of the law is the *act* only, without the reflection; the *inward* part is the sense attributed to the deed, which is a product of reflection. These *Piyutim* may either refer to the purely Talmudical of the precepts, i.e., to the outward part of the laws—we call them *Didactic-Talmudical*—or they refer more to religious creeds and the inward part of the laws, inasmuch as thereby certain ideas are rendered symbolical, and may therefore be called *dogmatic-allegorical*.

a. Didactic-Talmudical Piyutim.

These poems contain versified decisions of the law, *Halachoth* (הלכות), and they might be called *Halachish Piyutim*. These poems stand in the closest connection with the Talmud, and are a phenomenon peculiar to the Jewish liturgy. The *Peitanim* have thereby rendered the Talmud accessible to the public, and contributed much to its diffusion. All the *precepts* have been together versified in this manner, and are called *Azharoth;* and several precepts were separately treated in this mode, with their additional and more special significations.

CHAP. XI.

Azharoth (אזהרות).

When the Talmud gradually spread itself, and occupied the theological academies (ישיבות), which occurred soon after its composition, people arrived at the conviction that this colossal work could never become the common property of the public, partly from its extensive range, and partly from its peculiar dialect. It was therefore very early after its composition that Jewish scholars conceived the idea of making suitable extracts from the Talmud for the use of young theologians, in which the syllogisms, which tower up in the Talmud like a pyramid, were omitted. Rabbi Achi and Rabbi Simon Cairo (both of whom lived about 740) were the first who supplied such *compendia*. The former arranged his work according to the weekly sections of the Pentateuch read in the synagogues (סדרות). His book is called *Sheeloth* (שאלות), because it is divided into questions. The latter regulated his book according to certain rubrics, and it is known by the name of *Hilchoth Gedoloth* (תלכות גדולות). The latter received in his book such precepts only as are obligatory to this day, passing over all such laws the execution of which is obligatory in Palestine only (מצות התלויות בארץ).

The Talmud often speaks of 613 precepts, which are said to be contained in the Bible, without, however, specially enumerating them, which led afterwards to dispute. It was easily to be conceived that some one would set himself the task of enumerating them specially. The first who did this was the just-mentioned author of the *Halachoth Gedoloth;* he accomplished this without any specifications, and without giving any reference. These precepts were subsequently versified, and they are called *Azharoth*.

At the time of the *Geonim*, long before Saadias, these compositions were already known. Amram Gaon (in Abuderham *Hilchoth Shebuoth* הלכות שבועות) mentions them already, without naming the author. Saadias is the *first* author of whom we possess decisive information. He composed the *Azharoth* in rhyme. The remarkability of this composition is enhanced by the circumstance that all the 613 precepts are deduced in this poem from the decalogue, an idea which is highly important in a philosophical view, and which in later times found several imitators among Jewish scholars; as, for instance, Bechai ben Ascher, in his book כד הקמח (article תורה , שבועות), and by the anonymous author of the *Mussar Haskel* (מוסר השכל). Rashi and Abraham ben Ezra cited these *Azharoth* of Saadias; but unfortunately they have not come down to us, which is to be regretted for many reasons. It appears, however, that besides Saadias, other composers of *Azharoth* carried out the same idea (compare *Deraschoth* by Joshua Eben Shoaib, p. 60 *a*).

When this path was once trodden, when the muse had once accommodated itself to a versification of the *Halacha*, no successors were wanting. Spanish and Franco-German *Peitanim* vied with each other in the composing of *Azharoth*. They were recited very early in the synagogue, as even yet on the feast of Pentecost (שבועות), as being the anniversary of the revelation of the law on Mount Sinai (מתן תורה). The first *Peitan* of Spanish descent who composed *Azharoth* that have come down to us was Solomon ben Gabirol. Isaac ben Reuben, of Barcelona, Moses ben Nachman, of Girondi, Isaac Kimchi, of Provence, Menachem ben Moses Tamor, Menachem Egusi, Elias Bilbi, Elias Hedui, and Joshua Benvenisti, have joined him.

Among the Germano-French *Peitanim* may be mentioned Elias the Elder, who was an early contemporary of Ben Gabirol. Some anonymous authors have joined him.

The authors hitherto named belonged to the Rabbinites; but even the Karaites did not remain behind. The idea of Saadias, to deduce all precepts from the Decalogue, was carried out among them by Judah ben Elias Hadassi, a contemporary of Abraham ben Ezra (*Orach Zedikim*, p. 14). This work, which we know from our own inspection has only the plan in common with the idea of Saadias, is of an extensive range, and is more to be considered as a comprehensive encyclopedia of the Mosaic laws; but the confusion which prevails in it diminishes the value thereof.

Proper *Azharoth*, according to the pattern of the Rabbinical ones, the Karaites possess, by their learned and celebrated *Peitan*, Rabbi Elias Beschizi, which are found in the Karaite ritual.

(*To be continued.*)

THE CONDITION OF OUR BRETHREN IN THE EAST,

AND HOW TO IMPROVE THEIR MORAL POSITION.

(*Concluded from page* 316.)

Let us now examine well how all this can be realised; and let it be understood that the youths should not receive a scholastic education, but one suitable to their condition in life, and that would fit them for any career, and enable them to become tradesmen, merchants, teachers, etc. A superior course of instruction would equally initiate them into such sciences as medicine, surgery, and architecture. Our plan is not to teach children, but young people already acquainted with the state of their country, knowing already their position and the aim of their existence, the task for the accomplishment of which they are trained. By educating children we should only Europeanise them. It would then be necessary to cause a certain number of young men to be instructed for some years in Europe, and when they are sent back to their country, to replace them by others. On their return, surrounded by ignorant people, they will soon be able to secure to themselves influence and wealth, either by the exercise of their trade or vocation, or by their relations with Europe and their natural talents. They would thus form the nucleus of instruction and civilisation, which appears to us the more certain as the superior intelligence and energy of the Hebrew race are known and acknowledged everywhere.

This is why we do not think it advisable to establish any particular institution amongst, or for, the Turkish Jews: they must learn European manners, and be compelled to imbibe the European mode of living, which they cannot attain in particular institutions. There are now, in all the capitals of Europe, Jewish academies in which young men are received; for example, the school of Mr. Szanto, in Vienna, which is always open for young foreigners. We have seen there that foreign pupils, among others some Turks, who within a short time became quite familiar with the German language and manners, which is the more easy as the Turkish Jews speak ancient Spanish only; and it is also for the same reason that it would not be advisable to place all these young men in the same European city. On the contrary, they should be sent to Paris, London, Vienna, Hamburgh, Padua, and everywhere, to the number of eight, ten, or even more at a time, if circumstances will allow, so that they may become acquainted some with the French, others with the English mode of living, and so on, that they may be enabled to open in favour of their country close relations with all those countries where civilisation has attained its highest perfection.

Such a scheme would effect a total change in the Eastern Jewish race. Let it not be said that this means would prove inadequate to enlighten a million of human beings. We compare this million of men to a powder-magazine, to which it is only requisite to apply a single spark, and it is our most sacred duty so to do. A hundred years ago the largest communities of Europe could boast of but few well-informed Israelites, and yet we see them now thrive nobly in the path of civilisation. Our confidence is in the natural genius of the Hebrew race, and the rest we leave in the hands of Providence, who will bless our efforts in a holy cause.

To attain our end it is necessary—

Firstly, That the Jewish communities in the capitals of Europe be prepared to keep and train in their institutions some young Turkish Jews.

Secondly, That the private charities of other communities supply the required means to assist in carrying out this enterprise.

Thirdly, That the education of these youths be on the orthodox principle of Judaism.

Fourthly, That in the capitals of Europe where such youths should be trained, either the committees of the communities, or a commission appointed by them, or some able active persons, be entrusted with the execution of our project.

Lastly, To find, either in Paris, Vienna, or London, some individuals who, by taking the general management, would strengthen the different parts of this undertaking, so that it may not fall to the ground.

What we have just said will prove sufficiently that such a thing requires neither great efforts nor immense sacrifices. After all, is it not a mere trifle for such cities as Paris, London, and Vienna, to maintain five, eight, or even ten youths, with the assistance of various communities?

It is needless to say, that the European Jews would thereby acquit themselves of a pious and sacred duty. Is there in humanity a nobler task than to raise so great a race from so humble a position, to endow it with new life, and thus withdraw it from the abyss where it has languished in the deepest misery, in want of both physical and spiritual resources? Is it not the duty of the Jews at large to remove their less favoured brethren from this low, despised position, and to place them within the reach of humanising influences? Finally, by giving to the East—the cradle of our holy religion and race—a precious treasure of intellectual and moral instruction, we only acquit ourselves of an old debt. Let us not forget that amongst the countries subservient to the Porte we find that which was inhabited by our forefathers, the land of our prophets and pious psalmists of old, and also the sacred temple and sanctuary of the Lord, the first in the world; and that our poor brethren in this country will equally be benefited by our labour.

May these thoughts find access to the hearts of our co-religionists. May our generous brethren, blessed with wisdom and wealth, come forth as champions of liberalism and civilisation. Surely the Most High will give His powerful aid for the accomplishment of a task that will confer an invaluable and everlasting source of happiness on thousands of our creed!

ESSAYS ON PREJUDICE.

(*Continued from page* 263.)

In our last extract from these Essays of I. L. L., it will be remembered that he described the searing influence of prejudice. We shall now cite his views of the practical consequences resulting from such a warped state of the judgment:—

> If men would look on the constitution of nature, instead of forming their opinions through the mazy medium of their early prejudices, they would derive actual verification of the above statements. They would recognise the fact, that all men, whatever their religious opinions happened to be, ensured health of body and mind if they obeyed the stipulated conditions from which those blessings result; and that in proportion as they violate these laws of the Supreme, they must incur a certain amount of suffering, commensurate to the actual sum of the infringement; and that society protects itself from the criminal violation of the social and conventional laws by a code of institutes which assign a certain penalty for each offence.
>
> But upon the subject of religion, the special function of society ceases. It is not armed with powers to legislate between the members of the community and God. On spiritual views there should be a freedom of thought, a true equality; particularly if the peculiar creed does not inculcate doctrines subversive to morality. And we challenge any one to prove that to any human tribunal is delegated a power to interfere with the opinions of any such sect, so as to impose a penalty of political excision for adherence to any form of faith. If the contrary is attempted to be enforced, we should be right to ask the self-constituted judges by what special authority they deny freedom of thought on sacred subjects to others, which freedom of thought on particular doctrines they claim for themselves? There is one circumstance which may be mentioned in this place, which is not generally recognised: that every one is interested in acquiring truth, particularly if a knowledge of this gem above all price may exert an influence on his weal or woe for eternity. Hence the absurdity and wickedness of persecution, which is in itself a presumptuous infringement of the perogative of the Creator, who has declared, "Judgment is mine."
>
> But the history of mankind proves that injunctions of forbearance and humility are rarely practised; and if the great principles of morality had not been acted on by a few consistent men in all ages, the world would have in a state of moral chaos, and truth and justice would have been driven from the abodes of men. Nor have such bright and noble specimens of humanity been confined to classes or to particular grades, but have resulted from a connate mental superiority. For there is a nobility which nature confers, which education may bring forth in its highest manifestation in youth, but which education cannot *per se* produce.

We particularly call attention to the next paragraph, as the statements and reasoning are applicable to our own days, as is evident by the recent defeat of Lord John Russell on his bill for altering the form of the oath:—

> Commentaries are frequently made on man in a savage state, that the horrid rites which he practises under the name of religion, deface the noblest attributes of humanity. In his case, we account for such desecration by his degraded mental condition; and though we may shudder at his superstition, we should trace it to the moral gloom of his condition, and deeply pity him. But what should be our comment on men who know better, having a pure code of morals for their guidance, yet act with similar selfishness and glaring injustice? And we confess, therefore, that it seems ultra-barbarous for those whose office it is to promulgate by their acts the evidence of a better religion, that they, instead of shewing justice and mercy, are the abettors of insult, and the apologists for a peculiar kind of persecution. If the savage immolates his victims at the burning pile, and calls his murders religious offerings to God, ought the guardians of a better and more spiritual faith to be the promoters of error, the tendency of which cannot elevate their own views of religion, because it excites a malevolent feeling against the Jews, to whose Bible they are indebted for all their *data*, and on the truths of which they base their hopes of salvation.

After a running commentary on the speeches (it is now twenty years since these essays were written), in which he ably shows that statements were substituted for arguments, such as that the admission of Jews into the House of Commons would destroy the church, etc., the writer says:—

> It is true that some reasoners judge more from their own thoughts and feelings than from broad principles and abstract truths. Thus persons naturally selfish cannot conceive that any one can act from disinterested motives; and because they do not serve their country merely from a sense of duty, that it is impossible that others can do so. Yet the readers of the post-biblical history of the Jews are aware that they have often made sacrifices for the countries of their adoption—sacrifices both of their treasures and their lives—and that often when they had not the same cause for gratitude which the British Jews possess, and whose patriotism would therefore be so much the greater.
>
> The writer of these essays is quite aware that there are many thousands of good people in this country who detest persecution, and who hold that civil and religious liberty is the right of every sane man who obeys the laws. Yet even such truly good men would sacrifice a minor duty, if they thought that, by conceding this right to the Jews, their own religion would be jeopardised. But let them regard this pretended danger as a miserable fallacy, known and felt to be so by the propounders of it, and they will not cease to urge, by every legal means, that the legislature should wipe out this last blot on our free constitution. Then this act of justice would bring its own reward, as the descendants of the patriarchs and the prophets would devote some of their time and talent for the prosperity and benefit of the institutions of this great nation.
>
> Future historians will scarcely credit that the very men who have repeatedly declared that the number of the Jews is too insignificant to inconvenience the country by their claims being refused, have as often acknowledged that they granted the claims of the Roman Catholics and Dissenters from fear that *their* numerical strength might have induced annoying results. In the latter instance, they would have perpetuated the injustice, but dared not; whilst the Jews must passively submit, because *they* cannot help themselves. Yet these same reasoners talk of these few Jews destroying the church, and that after having had experience that millions of Catholics and Dissenters had not done so. Let these opponents to Jewish claims act consistently. They profess Christianity, which inculcates to "do unto others as you would they should do unto you;" but we must have a misgiving of their sincerity if we are to judge of the tree by its fruit.

(*To be continued*).

We are informed that the Chief Rabbi of the Sephardim congregation, in Palestine, has already arrived at Marseilles, on his route to this country, for the purpose of representing the state of the Jews in the Holy Land, and devising means for their relief.

DISTRESS OF THE JEWS IN PALESTINE.

To the Editor of the Jewish Chronicle.

Sir,—I am happy to see, by your journal of this week, that the general subscription in aid of the distressed Jews at Jerusalem, is progressing favourably. In our own locality it has been equally well responded to. So far, so good; at the same time there is a deep feeling existing, that this fund, which will probably amount to a very considerable sum, must not be frittered away in the support, as hitherto, of a mere pauper colony. The conviction is general, that after having executed our first duty, that of relieving their immediate necessities, the period has arrived that the Palestine Jews must be enabled to support themselves, and be no longer dependent on the casual relief from Europe for their daily bread; that, in short, the time is come for these men to emulate the certainly no less pious Rabbins of old, who combined labour with learning, and who worked with the sweat of their brow by day, that they might consume *their own* midnight oil in the paths of study. This great and worthy object should become the crowning effort and glory of the well-spent life of the philanthropist, Sir Moses Montefiore. It will deserve—aye, and obtain—the support of every Jew in whom the sacred fire of national feeling is not altogether extinct. In some breasts it burns but dim; but the spark is there, and wants but the kindred breath to rouse it to a world-illumined flame. May Sir Moses, who has witnessed its utmost desolation, be spared to see the dawn of God's mercy on the land he loves so well.

One great obstacle, the want of means, is on the point of disappearing altogether. A large sum is being realised; more will be forthcoming, if necessary, when the public see, if not the fruits, at least the blossom of improvement. The zeal of the Christian as well as the Jew is enkindled, not this time in strife and rancour, but in emulation as to who shall contribute first towards the flow of living waters at Jerusalem. The finger of Providence is visible in "the shaking of the dry bones" by the war now raging in the East: the very angel of death, now sweeping over the desolate remnant of Israel in famine-struck Judea, is itself a minister of the Almighty to produce good from evil; in the natural sentiments of pity excited by their sufferings, and the yearning of the hearts of those "without Judea" to the land of their forefathers. A ruler sits on the throne of the East, in whose veins flows the milk of human kindness; like Cyrus, a just man; one, not like the arrogant Autocrat of Russia, setting his will above all law human and divine, but meek in spirit, still firm in purpose; a sovereign, not like the Czar, ever increasing the burden of Israel by unjust and degrading regulations, but one who, from his youth upwards, has been engaged in works of mercy, and in ameliorating the condition of his subjects of all creeds. To the Sultan of Turkey then, let the English Jews apply, with a well-matured plan for the permanent improvement of our brethren. May the Spirit of God enlighten the minds of our representatives; may their lips be touched with the sacred fire of eloquence to persuade, and argument to convince. Let their hands be strengthened to act with energy and to bear with patience. Their responsibility is deep, but, with the blessing of the Almighty, they will meet with "an exceeding great reward."

Yours, etc.,

June 18th, 5614. A BRISTOL JEW.

P.S. You will be pleased to learn that our local collection already amounts to £500.

FOREIGN INTELLIGENCE.

MONTREAL.—The members of the Sephardim congregation presented their minister, the Rev. A. De Sola, on the eve of Passover, with a purse containing fifty pounds (200 dollars), as a token of their esteem and good will. We learn that the gift was most gratifying to the reverend recipient, inasmuch as it was entirely unexpected.—*Asmonean.*

NEW YORK.—A Jewish divorce pending before the Supreme Court, the Rev. Dr. Lilienthal has been requested to give an explanation of the nature of a Jewish divorce. He observed, very judiciously, that no גט in this state should be given before a divorce by the civil authorities had been granted.—*Ibid.*

The Rev. Dr. Lilienthal informs us, that he had to attend last week the funeral of a lady, ~~and was highly pleased with the demeanour and the~~ decorum of the ladies present at the ceremony. The deceased had belonged to a lodge of a secret order of Jewish sisters, the members of which, dressed in mourning, formed line till the coffin had been put in the hearse, and accompanied it then, two and two, preceded by the Lady-President, until they arrived at the Ferry. There the officers of the lodge entered their carriages, and rode out to the cemetery, where they rendered the last honours to their deceased sister.—*Ibid.*

THE EASTERN WAR.—SANCTITY OF THE SABBATH.—*A Sermon by the Rev. Abraham Delevante.*—The Rev. Abraham Delevante, minister of the Spanish and Portuguese Synagogue in this city, preached a most impressive sermon on Saturday last on the sanctity of the Sabbath, and other subjects. He took his text from Deuteronomy v. 12, "Keep the Sabbath to sanctify it, as the Lord thy God has commanded thee." The reverend gentleman urged on his congregation the necessity of observing the Sabbath as a day of contemplation, and as one of the most ancient institutions of the Hebrew nation—being the most sacred covenant between God and Israel—and pointing out the spiritual advantages to be produced in observing it. An illustration was then advanced from the prophecies of Jeremiah of the results consequent on the disobedience of the Divine command. The judgement predicted against them for their disobedience has evidently reached us, wherein he says, "I will consume them by the sword, the famine, and the pestilence"—the two of which are within our midst; and it is to be hoped that our stubbornness will not incur the other (namely, the famine). The reverend gentleman then exhorted his congregation to meet regularly on the Sabbath in His house, regularly dedicated to Almighty God, being a duty incumbent on them to constitute the observance of the day.

The rev. gentleman then went on to speak of the war, invoking the aid of the Almighty to frustrate the designs of the adversaries of England in their attempts to disturb the peace of the world. He then offered up a prayer for the protection of Her Majesty Queen Victoria and the Royal Family from the animosity of her foes. Thus closed this very interesting service.

The Rev. Mr. Delevante has but lately come forward in these noble causes, in which we wish him abundant success.—*Morning Journal, April 8th.*

SPANISH AND PORTUGUESE SYNAGOGUE.—On Saturday last, during the performance of divine worship an admirable discourse was delivered by the Rev. A. H. Delevante, minister of the congregation, whose theme was the proper observance of the Sabbath. He dwelt eloquently on the subject, and, we trust, produced a satisfactory impression on his hearers. At the conclusion the entire congregation rose, and the rev. gentleman offered up an impressive prayer, called forth by the present peculiarly exciting state of Europe, invoking Divine blessing on those nations who have been so unjustly provoked into a terrific war on behalf of civilisation against barbarism.—*Colonial Standard (Jamaica), April 9th.*

GREAT SYNAGOGUE.—A meeting of the vestry was held on Monday last, for the purpose of making the necessary appointments for the Branch Synagogue in Great Portland-street, which will be opened for divine service on the ensuing New Year; Z. A. Jessel, Esq., Warden, in the chair. There was a full attendance of members of the vestry.

The Rev. A. L. Green was appointed reader, and preacher *pro. tem.*, at a salary of £300 per annum, exclusive of free residence; a proposition that the same be £250 having been negatived. A second reader and other officials were ordered to be advertised for.

The consideration of a grant of £30 per annum for a scholarship in the Jews' College was adjourned until such time as the college shall be in working order.

After the transaction of some routine business, the vestry separated.

WESTERN SYNAGOGUE, ST. ALBAN'S PLACE.—The Rev. the Chief Rabbi will attend divine service at this Synagogue to-morrow morning (Sabbath), and deliver a sermon after the reading of the holy law.

FUND IN AID OF SOLDIERS' WIVES AND FAMILIES.—We understand that the sum of £29 13*s*. 2*d*. has been handed to the honorary secretary, the Hon. Major Powys, as the amount contributed by the members of the Western Synagogue, St. Alban's-place.

CHATHAM.—The sum of £50 1*s*., collected by the above congregation, and among their Christian friends, at Chatham, for the poor famishing Jews in Palestine, has been forwarded to the rev. the Chief Rabbi.

WINDSOR CASTLE.—On Thursday, the 15th inst., Her Majesty gave a grand banquet, and afterwards had an evening party. Among the nobility and gentry who had the honor to receive invitations to the evening party, where the Baron and Baroness Meyer de Rothschild.

HER MAJESTY'S STATE BALL.—In the list of distinguished personages who were honoured with invitations to her Majesty's State Ball, at Buckingham Palace, on Tuesday evening last, we observed with much pleasure, the names of—Baron and Baroness de Goldsmid, Baron and Baroness L. de Rothschild, Baron and Baroness N. de Rothschild, and two Misses Goldsmid.

FOURNIER'S CHARITY, SPITALFIELDS.—CHRISTIAN LIBERALITY. On Friday evening last, David Moses and Alice Asher were elected as recipients of the gifts of this charity of £10 each. The announcement of the result of the ballot gave great satisfaction to all the voters (vestrymen), who congratulated Mr. Abraham White, one of the overseers (a co-religionist), whose attention to the duties of the office has given such general satisfaction, that they have elected him several times to fulfil the most responsible honorary offices in the parish.

THE QUIET POOR.—We wish earnestly that all men who are prosperous would pay attention to the quiet poor, wherever they may be. They do not demand notice for themselves. They are not squalid or vicious, they will work their hearts away for the most miserable hire, they work and help each other—they work, and grieve, and die. But because of their melancholy quietness let them not be forgotten. Private efforts cannot stir the entire mountain of sorrow, but it is not well for any one to fold his hands, and say that the evil is so vast that it is hopeless to assist in looking for a remedy. At any rate, the remedy of personal and private kindness well applied may keep the tears out of a great many eyes, and rescue not a few small households sinking now under the strong pressure of the times.—*Examiner.*

OBITUARY.

Died, at the Victoria Carriage and Harness Repository, Victoria-street, North Melbourne, Australia, Hyman Marks, aged 41. He was sent there by his brother, Mr. John Marks, Bell-street, Edgware-road, to superintend his carriage business, but died at the Repository, Feb., 23rd, after four months' illness.

TO CORRESPONDENTS.

We have been compelled to decline receiving *L'Univers Israélite* and *L'Educatore Israelita* (which were very curiously posted as one packet) in consequence of a heavy postage, 3s. 8d., having been demanded. We request the editor of *L'Univers Israélite* to forward his periodical at the *commencement*, and not at near the end of each month, when his news has become stale. The *Jewish Chronicle* is posted regularly on the day of publication.

Review of Two Sermons, by the Rev. B. H. Ascher, in our next.

I. C., who calls himself "a Christian," is too contemptible to be deserving of any other notice. He can know but little of Christianity, or of the morality of any religion, to indite so malicious a letter.

The letter to the Baron de Rothschild, in the Malta journal entitled *Il Protezionista*, is not suited to our columns. We do not sympathise with Communists or Socialists.

חברת משכן אלמנות

Widows' Home Asylum,

For Maintaining, Clothing, and Providing an Asylum for Aged Females of the Jewish Persuasion.

18, *Duke-street, Aldgate.*

(Enrolled according to Act of Parliament.)

THE President and Committee hereby give notice, that an Election for a Widow Inmate will take place at Sussex Hall, on Sunday, the 23rd July, 1854.

Candidates.

HANNAH SOLOMONS, aged 67 years, residing at No. 3, Petticoat-square, Middlesex-street, Aldgate.

HANNAH SIMMONDS, aged 80 years, residing at No. 2, Eastman-court, Wentworth-street, Spitalfields.

Subscribers

Of £0	4	4	per annum are entitled to		1	vote.
0	6	0	„	„	2	„
0	10	0	„	„	3	„
0	12	0	„	„	4	„
1	1	0	and upwards	„	6	„

£5 5s. constitutes a Life-Governorship, with a right of 6 votes at all Elections.

Subscribers paying three months' subscription in advance are entitled to vote on the day of Election.

Donations and Subscriptions will be most thankfully received by Mr. Samuel Lyons, 10 and 11, Wilson-street, Finsbury; Mr. Solomon Abrahams, President, 110, Gravel-lane, Houndsditch; Mr. Samuel Silver, Vice-President, 39, Middlesex-street, Aldgate; by the Gentlemen of the Committee, or by Mr. Joseph Mitchell, Treasurer, at the Jewish Chronicle Office, 24, Houndsditch, and duly acknowledged.

(By order), LAWRENCE LEVY, Secretary.

June 21st, 5614—1854.

Youth's Benevolent Society.

INSTITUTED A.M. 5603—1843.

To provide Indigent Jewish Youths with means to obtain an honest livelihood, by Apprenticeship and otherwise.

Masters Wanted.

THE Committee of the above Society hereby give notice, that they meet every sixth week to consider the binding of applicants. Masters in working trades, having Vacancies for Youths as Apprentices, are desired to apply to the Hon. Sec., with every information, from whom particulars respecting Premiums, etc., may be obtained.

Intending Applicants are informed that the next Relief Meeting will be held on Sunday, the 2nd of July next.

The Honorary Secretary will attend at the Committee Room on Thursday Evening, June 22, from 8 to 9'o clock, to receive applications.

M. GABRIEL, Hon. Sec.

Committee Room, Sussex Hall, Leadenhall-street, June 20, 1854.

Westminster Jews' Free School,

Greek-street, Soho.

THE following Donations were unavoidably omitted in the List of Donations contributed to the above Institution, and published in our last week's impression:—

B. V. Abraham, Esq., Demerara, per Miss Fanny Abraham, Lisle-street, £5 5s. to the Building Fund. Ditto annually, £2 2s.

— Brown, Esq., per B. Woolf, Esq., £1 1s., donation.

R. Jacobs, Esq., per Samuel Solomon, Esq., 10s.

Wanted Immediately,

BY the Cheltenham Congregation, a person competent to fulfil the duties of שוחט ; חזן ; בעל קורא , מוהל , בעל תפלה , בעל תוקע.

An Englishman, or one well acquainted with the English language, would be preferred. For further particulars, etc., apply to Mr. Jacob Davis, President, No. 1, Ashling Villas, Cheltenham.

Wanted,

A Good Jewish Cook, for a small family in the North of England. For particulars, address to Mrs. Cohen, Sussex House, Dover.

Wanted,

AN Assistant in a Wholesale Birmingham and Sheffield Warehouse. Apply, by letter, to W. R., Jewish Chronicle Office, 24, Houndsditch, stating age, salary required, and previous occupation.

Wanted,

A Situation, as Clerk in a Wholesale Warehouse, by a Youth, aged 16, who writes a good hand, and has lately finished his education at a first-rate academy. Would have no objection to go out in such capacity to Australia. Respectable references can be given. Address, M., 76, Lower Hurst-street, Birmingham.

[Gratuitous Advertisement.]

A CASE OF EXTREME POVERTY.—We understand that Woolf Marks, with a wife and six children, residing at 3, Pigeon-court, Houndsditch, is in such a dreadful state of distress, that unless immediate relief be afforded them, they will have no other resource left than the shelter of the Union Poor-house. We crave the attention of the feeling heart to this case, in the earnest hope that something may be done for this poor family. We regret to learn, that there is much poverty and suffering among the poor Jews in London, arising from the want of employment, and the high and increasing price of the necessaries of life.

Donations received—Rev. M. B. Levy, from residue of fund of West-End Benevolent Relief Association, 10s.; Mrs. Barnett Joseph, 5s.; Jones Spyer, Esq., 12, Endsleigh-street, per Mrs. B. Joseph, 5s.; Samuel Moses, Esq., 5s.

מקוה JEWISH BATHS.

MRS. JACOBS in thanking the Jewish Ladies for their past favours, begs most respectfully to inform them that under the superintendence of the respected Chief Rabbi, Dr. Adler, she has had constructed an entirely new suite of Baths and Dressing-rooms, replete with every comfort and convenience. The water has been laid on at considerable expence, and in sufficient quantity to afford a fresh supply for each bather. The rooms are ventilated on Dr. Arnott's plan; the Mikvos are lined throughout with marble, and the smaller baths will bear comparison with those usually seen in any bathing establishment in the kingdom. The luxuries of a fire, gas, and good personal attendance, combine to render this Jewish Bathing Establishment as complete as possible. J. Jacobs, therefore, in confidence, hopes that she will meet with the patronage and success she will always make it her endeavour to merit. Letters and Messages punctually attended to.

Please observe the Address—Nos. 1 and 2 Mitre Square, Aldgate.

Water Filterer and Drinking Cup,

FOUR Inches by two, and adapted for the pocket. 3s. 9d., with Instructions. Filters enough Water for a Family's use, and can serve in any climate.

At I. Solomon's, Wholesale Optician,
22, Red Lion-square, London.

The following Works are on Sale at the Jewish Chronicle Office, 24, Houndsditch.

BUXTORFII CONCORDANTIÆ BIBLIORUM HEBRAICÆ. Folio. Basileæ, 1632. In good condition	£1	5	0
Buxtorfii Lexicon Hebraicum et Chaldiacum (second-hand)	0	5	0
Parkhurst's Hebrew Lexicon	0	6	6
Leo's Hebrew Grammar	0	4	0
BIBLIA HEBRAICA, VAN DER HOOGHT'S	0	10	6
GENESIS sive MOSIS PROPHETÆ, ex Translatione JOANNIS CLERICI, cum ejusdem Paraphrasi, Commentario, etc. Amstelodami, 1693	0	10	0
Gesenius' Hebrew Lexicon, Translated into English	0	15	0
English and Hebrew Lexicon, by the late Michael Josephs, published at 21s.	0	6	0
Hurwitz's Hebrew Grammar	0	7	0
———— Etymology and Syntax	0	5	0
———— Elements of the Hebrew Language	0	4	0
Olivant's Analysis of the Text of the History of Joseph, pnblished at 6s.	0	3	6
Leeser's Instruction in the Mosaic Religion	0	2	6

Works by the late Grace Aguilar.

The Women of Israel, 2 vols.	0	12	0
The Jewish Faith	0	9	0
Spirit of Judaism	0	2	6
The Days of Bruce	0	7	6

The Conciliator of Manasseh Ben Israel, Translated from the Original Hebrew, 2 vols., published at 1*l* 11s. 6d. (the covers rather damaged)	0	12	0
New Translation of Genesis, with important Notes by Raphall, De Sola, and Lindenthall, published at 21s.	0	7	6
Hebrew Review, Edited by Dr. M. J. Raphall, vol. i.	0	3	6
Path of Good Men (bound)	0	3	6
Two Prize Essays on the Post-Biblical History of the Jews	0	5	0
Myers' 1200 Questions and Answers on the Bible, published at 5s. 6d.	0	3	6
Rev. B. H. Ascher's Initiation of Youth, reduced to	0	1	6
Sebag's Hebrew Primer, an excellent work	0	2	6
Eighteen Treatises from the Mishna (Translated into English)	0	4	0
Joshua and the Sun and Moon Philosophically Explained. By M. H. Simonson	0	1	0
Townley's Maimonides, published at 10s. 6d., important and scarce edition	0	5	6
Devotions of the Daughters of Israel, translated from the German, by M. H. Bresslau	0	1	6
מבשר טוב Harbinger of Good Tidings: an Address to the Jewish Nation, by Rabbi Judah Elkali	0	0	6
Wilson's Travels in the Holy Land, 2 vols., 8vo	0	10	0
Jahn's History of the Hebrew Commonwealth	0	6	6
Jenning's Jewish Antiquities	0	5	6
Jewish Perseverance, published at 10s. 6d.	0	4	6
The English in Italy, 3 vols., second hand	0	2	6
Songs of the Prophets, by William Wrightson	0	0	4
Two Sermons, by Dr. M. Kalisch	0	1	0
The Rabbinical Law of Excommunication, by T. Theodores	0	0	6
ספר הישר Book of Jasher, referred to in Joshua and 2 Samuel. Translated from the original Hebrew into English	0	12	0
Hebrew and English Daily Prayers 7s. and	0	8	6
Lee's Hebrew Grammar	0	7	6
Mills' British Jews	0	5	0

Health Restored!

HOLLOWAY'S PILLS.

AN EXTRAORDINARY CURE OF DROPSY, AFTER SUFFERING FOR EIGHTEEN MONTHS.

Copy of a Letter from Mr. G. Briggs, Chemist, Goole, dated February 15th, 1853.

To PROFESSOR HOLLOWAY,

Sir,—I have much pleasure in informing you of a most surprising cure of Dropsy, recently effected by your valuable medicines. CAPTAIN JACKSON, of this place, was afflicted with Dropsy for upwards of eighteen months, to such an extent that it caused his body and limbs to be much swollen, and water oozed, as it were from his skin, so that a daily change of apparel became necessary. Notwithstanding the various remedies tried, and the different medical men consulted, all was of no avail, until he commenced using your Pills, by which, and a strict attention to the printed directions, he was effectually cured, and his health perfectly re-established. If you deem this worthy of publicity, you are at liberty to use it.

I am, Sir, yours respectfully,
(Signed) G. BRIGGS.

These celebrated Pills are wonderfully efficacious in the following complaints:—

Ague
Asthma
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Tumours
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Worms of all kinds
Weakness, from whatever cause etc. etc.

Sold at the Establishment of Professor HOLLOWAY, 244, Strand (near Temple-Bar), London, and by all respectable Druggists and Dealers in Medicines throughout the Civilised World, at the following prices:—

1s. 1½d., 2s. 9d., 4s. 6d., 11s., 22s., and 33s. each Box.

☞ There is a considerable saving by taking the larger sizes.

N.B.—Directions for the guidance of patients in every disorder are affixed to each Box.

Printed for the Proprietor, Joseph Mitchell, at the Printing Office, Circus Place, London Wall, by John Wertheimer, of No. 1, Circus Place, London Wall, and published by John Wesley, 54, Paternoster-row, and may be had at the Jewish Chronicle Office, 24, Houndsditch, in the City of London; also of George Trowbridge, 8, Upper Newington, Liverpool; M. H. Simonson, 4, York-street, Ducie-bridge, Manchester; and M. Levy, 56, Coleshill-street, Birmingham.
Friday, June 23, 1854.